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only; and if they had lost their original language, would write in the vernacular language of the country. But in each case we find two languages combined. A mere impostor could hardly have had sufficient inducement to write in two languages at once.

2. The inscriptions at Kaefung-fu record facts interesting to the Jewish community; as, that their religion originated in Theên-chüh (India), being brought into China by seventy families or clans; that they were favored by an emperor of the Sung dynasty (in 419); that the synagogue was built by Yen Toola (in 1166); that it was rebuilt by Woo-Szi-tă (in 1280); etc. The monument of Singan-fu records facts interesting to the Nestorian community; as, that they were favored by a Chinese emperor (in 639); that they were persecuted by the Buddhists (in 699); etc.

3. The inscriptions at Kaefung-fu labor to prove that Judaism is a religion of truth and purity; and that the Jews will make good subjects. The Chinese portion of the monument of Singan-fu argues in a way somewhat similar in favor of the Nestorians.

4. The inscriptions at Kaefung-fu recommend obedience to parents and magistrates, and praise the Chinese emperors for favors conferred by them. So does the Chinese portion of the Nestorian monument very explicitly.

5. The Hebrew inscriptions at Kaefung-fu, as we might expect, breathe a Jewish spirit. So the Syriac inscription on the monument of Singan-fu breathes a Nestorian spirit. The Chinese inscriptions in each case exhibit a new element and somewhat different spirit.

6. The inscriptions at Kaefung-fu in Chinese have much to say of eternal *tau* (reason); the Chinese portion of the monument of Singan-fu makes repeated mention of *tau* (reason). See *Journ. Am. Or. Soc.* iii. 417. These peculiar views of *tau* or reason, which appear to us mystical and obscure, were held in common by the authors of the inscriptions at Kaefung-fu and Singan-fu.

These analogies are altogether in favor of the genuineness of the monument.

J. W. G.

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### III. SOME CHARACTERISTICS OF THE SHEMITIC AND JAPHETIC FAMILIES OF LANGUAGES, APPLIED TO THE CLASSIFICATION OF THE LANGUAGES OF SOUTHERN AFRICA.

THE original forms of the Shemitic and Japhetic languages, were developed under the influence of different conceptions both as to the relations of actions, and the relations of the constituents of external nature, to each other and to man. This has led to dissimilarities in these languages, of a two-fold character.

1. The relations of actions of a definite character among themselves, are those of order, duration and time. The relation of order or sequence, as originating verbal inflections, is exhibited in the Shemitic tongues in the variations known by the names of the preterite and the future. The first expresses the commencing action of a series; and the second expresses the subsequent actions constituting portions of the same combination of incidents. Neither form, when thus traced to its original signification, includes any reference to time other than that which is included in relative order or sequence.

The Japhetic verbal variations of this class exclude the idea of mere sequence, and include those of duration and time, expressed separately by specific marks. In respect to duration, actions are considered as being continuous or as terminated. The difference is indicated by the introduction of an element expressing the simple and absolute completeness of action, as *ser* or *ver* (originally *sver*), in Latin, or by auxiliaries and participial modifications, as: *I have raised*, in English. To such stem-forms or sub-modes the marks of time are superadded. In this great family of tongues, we are particularly struck by the difficulty experienced in expressing the idea of simple futurity, as indicated by the variety of modes assumed to overcome the difficulty. The ideas of *prolonging*, *enduring*, *approaching*, *choosing*, *wishing*, seem involved in the different future forms of classical, oriental and Teutonic verbs.

Hence, wherever we find actions contemplated as differing in duration and time, or verbs having completeness of act indicated by a special element, and wherever special elements are introduced to mark time, future or past, as modifying these varieties of action, we should decide that the language possesses Japhetic developments, or falls into relationship with that family of tongues.

2. Two very different views have been taken of the relations of external things among themselves. In one mode of dealing with them, all are considered as having a relation to action, either as modifying or as modified. Hence they fall into the two divisions of subject and object, which perhaps originally corresponded to the two classes of animated being, or being capable of acting by itself, and inanimate being, or being incapable of producing effects by its own agency. This gives origin to that form of gender which offers the distinction of personal and impersonal or neuter. Here, the objective or neuter class, as indicating the primary relation of all things to actions produced by man, is the more general, or the simpler in form; and is therefore radical. The other class is set apart from it by a definite mark of personality, appearing as *s* in the classical tongues, as in *facile* and *facilis*. This may be designated the logical form of gender, and is characteristic of the Japhetic family of languages.

The other view of external things contemplates all as being in themselves subjective or living, and as being therefore divisible into the two orders of male and female. This conception is characteristic of the Shemitic tongues. It may be called the sexual form of gender. Both ideas are found combined in the Indo-European tongues generally. But it is to be observed, that the logical distinction of gender is, in the original forms belonging to that family, universal; that the distinctive sign of sex is found in feminines alone; that in them it is normally superadded to the mark of personality; that this sex-sign is nearly identical in form with that which it bears in the Shemitic tongues; and that there is such a wide dissimilarity between the two ideas, as to render it improbable that both should arise simultaneously in the formation of a language. We may infer, therefore, that the sexual distinction was wanting in the original condition of the Japhetic family, and that it is of later introduction into that class of tongues, through the influence perhaps of the Shemitic race in enlightening and civilizing the world. The distinction, however, now explained, serves as a valid ground of classification.

The application of these principles of analysis leads to the arrangement of the South-African tongues under two great divisions. These have very many features in common, as in fact all languages have. Their common character is especially apparent in regard to a set of relations not noticed above, or to those existing between actions and their subjects and objects, or existing among actions themselves, as to frequency, intensity, purpose, etc. On these relations are founded the distinctions of conjugation or voice. Such forms are abundant in the South-African tongues of both classes, but more especially so in those of that class which we will proceed to notice first.

(1.) There are the widely spread forms of speech belonging to the Negro race of the Congo and Zambeze. These dialects occupy nearly the whole of the region South of the Equinoctial, and constitute radically one language. They are distinguished preëminently by the extent to which the repetition of the same sign in the same clause is carried out, by means of prefixes; which has given origin to the appropriate designation applied to them, of the Alliterative Class of languages. These prefixes have a demonstrative or individualizing effect on the subjects of propositions. They exhibit a variety of forms, which seems to have arisen either from two distinct terms having the same meaning, or from one term containing a very complex or variable consonant-sound, and, according to a common incident of speech, assuming intonations determined by the initial sounds of the words to which the prefixes are attached. In order that the subjective character of an idea presented as the modifier of a subject, may be vividly impressed and retained, the prefix is at-

tached not only to the subject itself, but also to its qualifying term, and to most of the constituents of any predicate. In this way, the forms of words are multiplied beyond their normal complement, in correspondence with the variety of forms which this prefix may assume, as influenced by the initial sounds of substantives. Gender is of the logical and not of the sexual form; but indications of the distinction, as a constituent of terms, are obscure. The verbal inflections possess the Japhetic variations distinguishing between continuous and terminated action; with the superadded distinctions of time, the future being indicated by elements involving the idea of *approach* or *being at*. Hence the developments of this great class of languages are distinctly Japhetic.

(2.) The other class of languages comprehends the dialects of the Namaquas, Korannas and Bushmen. From the character of some of its consonant-sounds it has been denominated the Click-tone Class. It may be entitled the Gariepian Class, as being found chiefly in the arid regions round the lower Gariep or Orange river, to which the Hottentots, the race using it, have been driven on by other races. It has Japhetic characteristics in its verbal forms. It offers an analogy with the Polynesian languages, by possessing inclusive and exclusive forms of the plural pronouns of the first person. This lateral relation becomes of interest, when we contemplate the presence of a Polynesian dialect among the Hovas of Madagascar.

It stands contrasted with the Zambezan already mentioned, and coincides with the Shemitic, in possessing a purely sexual form of gender. This, however, is not exactly of the Shemitic type, which assigns to the feminine alone a distinguishing element, for the Gariepian has marks for both genders. Nor has it the prefix-system of the Zambezan. Thus there are positive and negative characters separating it widely from the Zambezan class of tongues.

It has, however, some remarkable and interesting relations. In possessing the verbal distinctions of duration and time characteristic of Japhetic forms, it agrees with the Galla and the monumental Egyptian. It bears a close analogy to the former in the mode in which the idea is carried out, as well as in the general character of its conjugations. All these three have the same form of gender, this being less distinctly marked in the Galla. The Hottentot and old Egyptian have the distinctive elements of gender almost identical. The Namaqua has, for the masculine termination, *b* or *p*, and in the pronoun of the third person singular, *mb*. The feminine termination is *s*, which in the pronoun of the first person singular, becomes dental, or *t*. In the monumental Egyptian the termination of the pronoun of the third person singular is, in the masculine, *f*, and in the feminine, *s*. These, in demonstratives, become the prefix *p* for the masculine, and *t* for the feminine. In the Galla, the masculine termination

is probably, but obscurely, *a*. The feminine is distinctly *t*, *ti* or *tu*. These three, therefore, may be assumed as constituting members of one great family of tongues. Since the Gariepine or Hottentot race is known only as a receding one, and traces of its existence extend into the interior of South Africa, it may be looked upon as a fragment of the old and properly Ethiopic population, stretched along the mountain-spine of Africa, through the regions now occupied by the Galla; but cut through and now enveloped by tribes of a different stock.

J. C. ADAMSON.

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#### IV. LETTER FROM REV. DR. J. L. KRAFF.

*East Africa, Rabbai Mpia, 6th April, 1853.*

YOUR kind letter (New Haven, 28th Oct., 1851) reached me toward the close of 1852, when I was on the point of crossing from Zanzibar over to the coast of the Pangani river, to penetrate into the interior of the kingdom of Usambára.

I now avail myself of an opportunity to express my humble thanks to your Society for the confidence and honor conferred upon me by this election, and I beg to say that after the receipt of your letter I was perfectly ready in my small part to contribute toward the furtherance of the Society's noble and praiseworthy object, and that I was about to pen several matters relating to East-African geography, in which I thought the Society would feel interested. But a few weeks ago I received a severe letter from Major Hamerton, the British Consul and Hon. Company's Resident at Zanzibar, to the effect that His Highness the Imam of Mascat, who resides at Zanzibar and who claims the whole coast from Múkdisha (Magadoxa on the maps) down to Tungi or Cape Delgado, was led to believe that my giving information on this coast would greatly harm his interests, and that the continuance of this line of conduct on my part would cause a death-blow to my missionary labors in East Africa. The British Consul seems inclined to support the Imam's determination, and to report on this matter to the Secretary of Foreign Affairs at London.

The matter of fact, which occasioned this turn of things, is this.—After my return from Usambára I had been asked by the French Consul, Mr. De Belligny (to whom I had been introduced by the British Consul himself in 1849), about the coast between the Pangani river and the islet of Tanga, concerning which part of the coast the French Consul had learned that it did not belong to the Imam, but to the inland rulers. He therefore wished to know from me, whether